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The President Blundered

Moyer, Haywood and Pettibone Condemned Without Law

From the Anderson, Ind., Daily Bulletin:

Portland, Ind., Jan. 14.—The Rev. Frederick G. Strickland, formerly of Anderson and pastor of the Christian Church here, delivered a strong sermon yesterday morning on "Let Us Take Sides," his text being "Thou Shalt Not Kill." In part he said:

"No man's strength is known until he is put to the test. The vitality of a civilization is not known until it passes through a period of crises. Such a time has come to our own nation right now. I am aware that the average citizen has not made note of that fact, and this increases the gravity of the situation.

"At the quadrennial gathering of the American Christian Convention last October, I called the attention of our brotherhood to the fact that in the case of the imprisoned officers of the Western Federation of Miners in Idaho, their constitutional right to the writ of habeas corpus had been denied them. I also observed at that time that if the liberty of the common people were destroyed we could not exist as a religious people, since religious liberty must be based on civic and social liberty.

"Since that time the Supreme Court has handed down a decision sustaining the State courts in denying the right to the writ of habeas corpus. The men who are in prison in Idaho were kidnaped by the collusion of the Governors of Colorado and Idaho on the perjured affidavit of a county prosecutor in Idaho. The papers were served on the men late Saturday night when no opportunity was possible to secure a staying process by the courts. They were hurried 500 miles from home on a special train provided at just the right moment by the Union Pacific Railway.

Guarded by Military

"The train was guarded by Colorado militiamen in charge of a Colorado military officer, although the civil authorities of Idaho were making the arrest. Arriving in Boise, without a hearing the arrested men were thrown into cells in the State penitentiary, where legally only condemned criminals may be detained. Up to that time the men were given no opportunity to consult with their attorneys. As soon as they could they demanded an immediate trial or to be let out on bail pending their trial. But their legal rights as American citizens have been denied them. The decision of the Supreme Court, above alluded to, says that they have practically no business to inquire how the State of Idaho came into possession of their prisoners; now that they are secured let the trial proceed in such a manner as the local courts may determine. Let us note here the fact that Judge McKenna, of the Supreme Court, handed down a dissenting opinion, the gist of which was that a State could not be a party to detaining a prisoner who had been irregularly arrested by the said State. This dissenting opinion will some day be reckoned as one of the great State papers of our history.

"But as I recite these facts you mentally inquire of me as to why I disturb you with matters so little known and heeded. You must be disturbed, because outside of the circles of organized labor, these matters here recited are practically unknown. Organized labor understands. In every State the workers have suffered similar indignities, though usually in milder form. The unions have, almost without exception, met in every part of the country and passed resolutions of sympathy for and confidence in the innocence of their imprisoned brothers. Nearly all unions have assisted in some way to swell the defense fund of the accused men. Alas, these protests go scarcely beyond the doors of the halls of meeting. The newspapers, with here and there an exception, are printing only one side of the case.

"This is an awful handicap to the imprisoned men, but a still stranger thing has happened. The Governor of Idaho, defending his course in his recent message to the legislature, says:

"'The proceedings, together with all matters of interest in the case, were the subject of inquiry by President Roosevelt, who has since that time expressed himself as in accord with the State in prosecuting the case.'

Warning to President

"In the name of God, I say to President Roosevelt to-day, beware! Your multitudinous efforts are all intended for a nation's good. But every tyranny of this blood-stained earth began its career in the name of benevolence. I speak not as a partisan. I speak to my President as a minister of the gospel, and my word is: 'Thou Shalt Not Kill.'

"These brothers of mine have been in jail and away from home and loved ones for nearly a year. And now can it be that the uncertain words of a self-condemned criminal, tortured by a Pinkerton thug—can it be that these words are to be given the fearful weight of a President's sanction so that they will strangle Charles Moyer, William Haywood and George Pettibone?

"It cannot be! The President has blundered. The American people are in a stupor. But God lives, and the gentle Nazarene Carpenter looks down upon us in tender mercy.

"Statesmen of my native land, beware! The stench of graft has reached to high heaven. Even the pulpit has been frightened and silenced by your very audacity. But out from obscure deserts new voices are arising. New prophets now call the world to repentance. Our brothers in the West have stood in the way of the modern commercial highwaymen and kept them from their helpless victims. This was their deed. It was God's work; and they must live, not die. 'Thou Shalt Not Kill.'

"President Roosevelt may be gentle-hearted, but it was the 'tender-hearted emperor,' Marcus Aurelius, who ordered an awful massacre of the Christians. He was the literary emperor; President Roosevelt is our literary President. Beware, lest history repeat itself! The labor agitators are despised now, but future generations will honor them. They are the scouts of the new age wherein shall dwell the City of God.

"If we now stand between Caesar and Jesus, I am a Christian. The modern Caesar is commercialism, and Jesus is now where He has always been, in the heart of the common life. He comes, as He always has come, to deliver the captives from prison, and so I go with Him to-day out to the gloom of those Idaho prison cells and once more 'those that sit in darkness shall see a great light.'"

Frightful Blunder of Supreme Court

"The Most Monstrous Crimes of History Were Committed in the Sacred Name of Justice"

Three times has the Supreme Court of the United States committed a monumental blunder and monstrous crime against justice, freedom and progress. When it declared in the Dred Scott decision that black men had no rights, even in free States, which slave owners were bound to respect; when it declared against the income tax, and when it rendered the most infamous decision of all, which is given below.

President Moyer, Secretary Haywood and Pettibone, leaders of the Western Federation of Miners, which has dared to oppose the Rockefeller interests in Colorado by organizing unions and demanding better conditions of labor, were kidnaped at midnight and taken from Denver, Col., to Boise, Idaho, on a special train furnished free by the Union Pacific Railroad and guarded by State soldiers of Colorado, through a conspiracy entered into by the Governors of Idaho and Colorado, on a charge of conspiracy to commit murder. It is not claimed the men were in the State of Idaho when ex-Governor Steunenberg was killed by a bomb. There is no cause shown why they should have concocted such a crime. All the logical effects of such a crime would naturally be against the Miners' union. And they were accused on the "confessions" of two notorious desperadoes who admit killing more than a score of men at different times, one of whom, Adams, has already sworn under oath that he was forced to make his "confession," which was false, under threat of Gov. Gooding of Idaho that he would be hung for other murders if he did not, but would be spared if he would swear away the lives of the union leaders.

These comrades have already languished in jail for nearly a year, their trial being postponed by the prosecution on various pretexts.

The defense applied to the Circuit Court for a writ of habeas corpus on the ground that the accused had been illegally kidnaped by the connivance of their own State government, which should have protected their rights under the law. The writ was denied and the defense appealed to the Supreme Court of the United States, which, with one dissenting vote, confirmed the decision of the inferior court and justified kidnaping under the national constitution as follows:

Kidnaping Constitutional

"Looking first at what was alleged to have occurred in Colorado touching the arrest of the petitioner and his deportation from that State, we do not perceive that anything done there, however hastily or inconsiderately done, can be adjudged to be in violation of the constitution or laws of the United States.

"Even if it be true that the arrest and deportation of Pettibone, Moyer and Haywood from Colorado was by fraud and connivance, in which the Governor of Colorado was a party, this does not make out a case of violation of the rights of the appellants under the constitution and laws of the United States. While it is true that they were, after the issuing of the warrant and before being deported, entitled to have the question whether they were fugitives from justice passed upon by the courts of Colorado, yet no obligation was imposed upon the agent of Idaho who was sent after the appellants, by the constitution of the United States, to afford them opportunity to have these questions determined by the courts of Colorado.

"It is true, as contended by the petitioner, that if he was not a fugitive from justice within the meaning of the constitution, no warrant for his arrest could have been legally issued by the Governor of Colorado. It is equally true that after the issuing of such a warrant, before his deportation from Colorado, it was competent for a court, federal or state, sitting in that state, to inquire whether he was in fact a fugitive from justice, and if found not to be, to discharge him from the custody of the Idaho agent and prevent his deportation from Colorado.

"No obligation was imposed by the constitution or laws of the United States upon the agent of Idaho so to time the arrest of the petitioner and so conduct his deportation from Colorado as to afford him a convenient opportunity before some judicial tribunal sitting in Colorado to test the question whether he was a fugitive from justice, and as such liable under the act of Congress to be conveyed to Idaho for trial there.

"It cannot be contended that the Circuit Court sitting in Idaho could rightfully discharge the petitioner upon allegation and proof simply that he did not commit the crime of murder charged against him. His guilt or innocence of that charge is within the exclusive jurisdiction of the Idaho State court. The question in the court below was not whether the accused was guilty or innocent, but whether the Idaho court could properly be prevented from proceeding in the trial of that issue upon proof being made in the Circuit Court of the United States sitting in that State, that the petitioner was not a fugitive from justice and not liable, in virtue of the constitution and laws of the United States, to arrest in Colorado under the warrant of its Governor and to be carried in Idaho.

"Even were it conceded, for the purpose of this case, that the Governor of Idaho wrongfully issued his requisition and that the Governor of Colorado erred in honoring it and in issuing his warrant of arrest, the vital fact remains that Pettibone is held by Idaho in actual custody for trial under an indictment charging him with crime against its laws, and he seeks the aid of the Circuit Court to relieve from custody so that he may leave that State. IN THE PRESENT CASE it is not necessary to go behind the indictment and inquire as to how it happened that he came within reach of the process of the Idaho court, in which the indictment is pending, and any investigation as to the motives which induced action by the Governors of Idaho and Colorado would be improper as well as irrelevant as to the real question to be now determined.

It must be conclusively presumed that those officers proceeded throughout this affair with no evil purpose and with no other motive than to enforce the law. The decision of the lower courts is therefore affirmed.

Justice McKenna Dissents

The vital point which the Supreme Court conveniently ignores is that the Governor of Colorado, sworn to protect the citizens of that State in all their legal rights, by illegal and fraudulent conspiracy with the Governor of Idaho, used the power and machinery of government in Colorado, including the militia, to violate the law and kidnap the citizens of his own State into another on a charge whose false and criminal origin is fully apparent. This point is clearly cited in the dissenting opinion of Justice McKenna, which is destined to become a sacred historic document. He speaks as follows:

"I am constrained," said Justice McKenna, "to dissent from the opinion and judgment of the court. The principle announced, as I understand it, is that 'a Circuit Court of the United States, when asked upon habeas corpus to discharge a person held in actual custody by a State for trial in one of its courts under an indictment charging a crime against its laws, cannot properly take into account the methods whereby a State obtained such custody.'

No Precedent for Recent Decision

"In other words, and to illustrate the principle by the light of the facts in this case (facts, I mean, as alleged, and which we must assume to be true for the purpose of our discussion), that **the officer of one state may falsely represent that a person was personally present in the state and committed a crime there, and had fled from its justice, may arrest such person and take him from another state, the officers of the latter knowing of the false accusation and conniving in and aiding its purpose, thereby depriving him of an opportunity to appeal to the courts;** and that such person cannot invoke the rights guaranteed to him by the constitution and statutes of the United States in the State to which he is taken. And this, it is said, is supported by the case of Ker vs. Illinois, 119 U. S. 436, and Mahon vs. Justice, 127 U. S. 700. These cases, extreme as they are, do not justify, in my judgment, the conclusion deduced from them.

In neither case was the state the actor in the wrongs that brought within its confines the accused persons.

State Officers Real Offenders

"In the case at bar the states, through their officers, are the offenders. They, by an illegal exertion of power, deprived the accused of a constitutional right.

The distinction is important to be observed. It finds expression in Mahon vs. Justice. But it does not need emphasizing. **Kidnaping is a crime,** pure and simple. It is difficult to accomplish; hazardous at every step. All officers of the law are supposed to be on guard against it.

"But how is it when the law becomes the kidnaper? When the officers of the law, using its forms and exerting its power, become abductors?

"This is not a distinction without a difference. It is another form of the crime of kidnaping distinguished from that committed by an individual only by circumstances. If a State may say to one within her borders and upon whom her process is served: 'I will not inquire how you came here; I must execute my laws and remit you to proceedings against those who have wronged you,' may she so plead against her own offense? May she claim that by mere physical presence of the accused within her borders the accused person is within her jurisdiction deprived of his constitutional rights, though he has been brought there by violence?

Violate Constitutional Rights

"Constitutional rights the accused in this case certainly did have, and valuable ones. The foundation of extraditing between the states is, that the accused should be a fugitive from justice from the demanding State, and he may challenge the fact by habeas corpus immediately upon his arrest.

"If he refute the fact he cannot be removed (V. Corkrain, 198 U. S. 691), and the right to resist removal is not a right of asylum. To call it so, in the State where the accused is, is misleading. It is the right to be free from molestation. It is the right of personal liberty in its most complete sense; and this right was vindicated in V. Corkrain and the action of a constructive presence in a State and a constructive flight from a constructive presence rejected.

"This decision illustrates at once the value of the right, and the value of the means to enforce the right. It is to be hoped that our criminal jurisprudence will not need for its efficient administration the destruction of either the right or the means to enforce it. The decision, in the case at bar, as I view it, brings us perilously near both results. Is this exaggeration? What are the facts in the case at bar as alleged in the petition, and which it is conceded must be assumed to be true? The complaint, which was the foundation of the extradition proceedings, charged against the accused the crime of murder on the 30th of December, 1905, at Caldwell, in the county of Canyon, State of Idaho, by killing one Frank Steunenberg, by throwing an explosive bomb at and against his person. The accused avers in his petition that

"He had not been in the State of Idaho, in any way, shape or form, for a period of more than ten years prior to the acts of which he complained; and that the Governor of Idaho knew accused had not been in the state the day the murder was committed, nor at any time near that day.

Conspiracy Between Governors

"A conspiracy is alleged between the Governor of the State of Idaho and his advisers,

"And that the Governor of the State of Colorado took part in the conspiracy, the purpose of which was 'To avoid the constitution of the United States and the act of Congress made in pursuance thereof; and to prevent the accused from asserting his constitutional right under clause 2, section 2, of article 4 of the constitution of the United States and the act made pursuant thereof.' The manner in which the alleged conspiracy had been executed was set out in detail. It was in effect that the agent of the State of Idaho arrived in Denver Thursday, February 15, 1906,

"But it was agreed between him and the officers of Colorado that the arrest of the accused should not be made until some time in the night of Saturday, after business hours, after the courts had closed and judges and lawyers had departed to their homes; that the arrest should be kept a secret, and the body of the accused should be clandestinely hurried out of the State of Colorado with all possible speed, without the knowledge of his friends or his counsel; that he was at the usual place of business Thursday, Friday and Saturday;

"That no attempt was made to arrest him until 11:30 o'clock p. m., when his home was surrounded and he was arrested, and Chas. P. Moyer arrested under the same circumstances at 8:45, and he and accused thrown into the county jail of the city and county of Denver.

Significant Facts

"It is further alleged that, in pursuance of the conspiracy, between the hours of 5 and 6 o'clock on Sunday morning, Feb. 18, the officers of the State, and certain armed guards, being a part of the forces of the militia of the State of Colorado, provided a special train for the purpose of forcibly removing him from the State of Colorado; and, between said hours, he was forcibly placed on said train and removed with all possible speed to the State of Idaho;

"That prior to this removal and at all times after his incarceration in the jail at Denver he requested to be allowed to communicate with his friends and his counsel and his family, and the privilege was absolutely denied him.

"The train, it is alleged, made no stop at any considerable station; but proceeded at great and unusual speed, and he was accompanied by, and surrounded with, armed guards, members of the State militia of Colorado, under the orders and directions of the Adjutant General of the State. I submit that the facts in this case are different in kind and transcend in consequences those in the cases of Ker vs. Illinois and Mahon vs. Justice, and differ from and transcend them as the power of a State transcends the power of an individual.

Decision Should Be Reversed

"No individual could have accomplished what the power of the two states accomplished. No individual could have commanded the means of success; could have made two arrests of prominent citizens by invading their homes; could have commanded the resources of jails, armed guards and special trains; could have successfully timed all acts to prevent inquiry and judicial interference.

"The accused, as soon as he could have done so, submitted his rights to the consideration of a federal court. He could not have done so in Colorado. He could not have done so on the way from Colorado. At the first instant that the State of Idaho relaxed its restraining power, he invoked the aid of habeas corpus.

"He should have been heard, not dismissed from court, and the action of the circuit court in so doing should be reversed."

That Special Edition

We have not been admitted to second-class mail privileges yet and cannot therefore announce the special Protestant Episcopal Edition. We have hundreds of orders and many are coming. Let them come. The more we get the larger edition can we publish. We hope next time to be able to announce the special edition. We will do it as soon as Uncle Sam can look over our bundles of letters and decide to let us in.

Comrade, what are you DOING to prove your faith in socialism?

Why a Christian May Be a Socialist

BY REV. J. PETER BRUNNER, TRENTON, ILLINOIS.

1. I am a socialist *because* I am a Christian. There are of course many socialists who cannot understand how a socialist can be a Christian, also there are many good folks who cannot see how a Christian can forget himself so far as to sink to the level of a socialist. Both views are based upon ignorance and narrow-mindedness. However, if we strip Socialism of its sickly outgrowths, and from Christianity its superstitions and lifeless formalities, we may, with considerable justification, accept Professor Ely's definition, which says: "The ethics of Christianity and the ethics of Socialism are identical."

2. As a Christian and as a socialist I am a friend of the poor. Being an intelligent adherent of both systems, however, I must not simply exercise souphouse charity, giving to the poor a few or many crumbs from the tables of the masters, but it behooves me to search out the *causes* of poverty, and if I find that these causes are unnatural and that poverty, in spite of all private and public institutions of charity, is on the increase and itself becoming the source of other and greater evils, then I must seek when and wherever possible to stop those causes even if it should require the modifications of many accepted ideas of justice.

3. As a Christian and as a socialist I hate oppression in any form. Christianity and our Revolutionary fathers have succeeded in lifting from us the religious and political yokes. The form of oppression still existing is the economic or industrial yoke, under which the working class is now writhing, and already beginning to break the trusses. Now oppression in the economic field is just as unbearable to-day as were the religious and political yokes in their time, and true freedom cannot be won except man be free in all of these three relations. Moreover, since it is evident that the industrial bondage is undermining our political and religious liberty, I as a Christian, socialist and patriot, must seek to avert this danger, even should it become necessary to amend our constitution and to reconstruct many of our governmental institutions.

4. As a Christian and as a socialist I am an enemy of wars. That is, of all wars which are conducted by the ruling class, fought by the working class in the interest of the capitalist class. History plainly shows that most wars have been wars of conquest for the purpose of the subjection of weaker peoples, who were then exploited by the conquerors, or at least furnished them a market for their foreign commerce. Christ, however, is a prince of peace, not a prince of commerce, and the emblem of international socialism, is a globe representing the earth girded by the handclasp of brotherhood. If ,then, Christianity condemns war for religious and moral reasons, and socialism does the same from economic and ethical principles, should I not endeavor from both points of view to hasten the realization of "Peace on earth among men of good will?"

5. As a Christian and as a socialist I must condemn the existence of castes and classes. All claims to the contrary notwithstanding, it is plain, even to the casual observer, that our nation is gradually dividing itself into two distinct, definitely outlined classes.

We have on the one hand a producing, non-possessing class, on the other a non-producing, possessing class. The first is growing larger, poorer and rightless, the second is getting smaller, richer and lawless. As missionary Christians we employ every means to break caste rule in heathen lands to better help their peoples to true liberty. Should we, then, permit in Christian lands the creation of caste rule, which is nothing but class rule, become hereditary? Or should we not rather interfere before the lines have become rigid? Socialism and Christianity are not arousers of class hatred, but call attention to, and demand the abolition of those causes which tend to create classes.

6. As a Christian and as a socialist I see that class distinctions are caused and strengthened by a mistaken view of property rights. Property rights to-day are individualistic. Production, distribution and consumption, however, have become and are becoming ever more collective.. At the same time private ownership of productive capital is being more and more concentrated upon a small number of people. This ownership again gives to these few people the control over the distribution of the necessaries of life, thereby making them masters over the life and death of the largest and most useful portion of the nation. Private ownership of productive capital is further strengthened by the doctrine, that capital is the first and greatest factor in the production of material wealth, whereas in reality of three factors, land, labor and capital, it is the last and least necessary. The unequal and unjust distribution of wealth and the consequent evils growing out of this view of property-rights, I as a socialist and Christian, must seek to stop by the inculcation of just principles of property rights and by demanding equitable legislation.

7. As a Christian and as a socialist I also see how the economic principles of capitalism seriously interfere with the development of humane and Christian virtues, in the rich as well as in the poor Christian. Can an employer and his employe be members of the same church? And if they are, is their relation a truly brotherly one? Can two competing business men in the same church remain in a fraternal relation? Can a preacher strive for the welfare of the working people and at the same time protect the interests of the employers in that church? If these things are not possible, what, then, is left of our humane and Christian morality?

If as a Christian I see the moral-religious life endangered and as a socialist see human society in danger of disruption, it becomes my duty from the viewpoint of both to help as soon as possible to remove the causes of such a danger.

8. As a Christian and as a socialist I consider it my business to oppose evil in any, therefore also in the social form, and to assist the good, also the social good, no matter what personal benefit or injury such conduct may bring me from world or church. As a Christian I refer to Moses, Elijah, Jeremiah, Christ, the Apostles and Paul. As a social reformer I call upon Wycliffe, Huss, Luther, Knox, Zwingli, Calvin, the Puritans of old; the Abolitionists and Passive Resisters of our own day.

9. As a Christian and as a socialist I believe that the economic principles of socialism are contained in ideas of the Kingdom of God of the New Testament, and that by the practical application of these principles most of the hardships and sufferings of humanity might be ended and an era of humane conditions be ushered in. Therefore I as a Christian must defend and try to apply these principles, ignoring the objection that many socialists are atheists and enemies of the church, since the same charge is true of many supporters of all other political parties, and yet Christians do not on that account deem it necessary to sever their connections with such parties.

10. As a social Christian I admit the truth of the charge, that the church has failed to fill its social mission, and has thereby antagonized the working class, and believe she must endeavor to correct this deficiency or lose her right to existence. As a Christian socialist, however, I also believe that any effort to save human society, even temporally, without the Christian religion, must fail miserably. For: "I am the Alpha and Omega, I will give unto him that is athirst of the fountain of the water of life freely," saith He who "for our sakes became poor that we through his poverty might become rich" and "have life and have it abundantly."

The Estrangement of the Masses from the Church

BY REV. DR. STANLEY L. KREBS.

This lamentable paradox is not to be accounted for, as some would have us believe, by the in-indifference and pride of the church. In fact the interest the large majority of the churches manifest in the amelioration and salvation of the so-called "masses" costs them many a dollar, many a tear, many a prayer, and many a consecrated life.

The masses hold aloof from the church, not because they have examined her doctrines and dislike them; not because they disbelieve in religion or in Christ; not because they do not care for human or divine love; but simply because they do not *own clothes good enough* to come to church and sit there beside their more fortunate brethren. Their natural human instinct rebels against making themselves a mark for critical eyes and perhaps unkindly remarks, issuing from well-dressed ladies and gentlemen about them in the congregation.

But even if they have clothes good enough, their wages are not sufficient to enable them to *keep up their church dues,* and then, when they fall behind, a keen sense of mingled shame and honor drives them away again. Thus they *don't* come, not because they *won't,* but because they *can't.* Their poverty unchurches them.

I do not wish to be misunderstood as maintaining that poverty is the *only* factor in unchurching the masses. There are others, and among them religious indifference is prime and mighty. But we ask: May not the poverty of the people have a direct causal bearing on their indifference? *Would not you and I naturally manifest an indifference to any interest which stands so far above the reach of our pockets and position, as the lower classes feel in reference to the church?* "The simple fact which we have to face to-day is this," says Prof. Francis G. Peabody, "that the working classes have, as a rule, practically abandoned the church and left them to be *the resorts of the prosperous.*"

A poor member of my church whom I observed timidly enter and seek out the remotest seat on the gallery said to me afterwards, "Oh, pastor, I wanted to come to the Communion Table last Sunday, but was really ashamed of my clothes." I looked at his clothes. My mouth was mute. Another said to me when I pressed him for his reason for non-attendance, "I am ashamed to come to church when I know I owe dues. But indeed I must first feed and clothe my children and pay the house rent." I thought exactly as he did, and could simply assure him of a warm welcome, whether his dues were paid or not. These men were not mere excuse-makers. They were sincere.

This is pitiful and pathetic, and I for one cannot find it in my heart to condemn them, and methinks I hear the echo of the Saviour's words, "Neither do I condemn them." The Saviour said, "Blessed are the poor in spirit," but He never said, "Blessed are the poor in cash," and it is this kind of poverty, financial poverty, which is the chief and potent factor in estranging the masses from the church to-dav. And back of this widespread poverty, as its main cause, lies the omnivorous monopoly of enormous and abnormal wealth. Many of these multi-millionaires do not enter the church themselves, and they unwittingly keep out many that would enter. A more equitable distribution of wealth would fill our churches to overflowing with a happy, devout, and sympathetic people.

Might it be true, therefore, that the church to-day, as it gathers its cultured and well-to-do members, Sunday after Sunday, to enjoy its solemn services and reap the benefits, *while it neglects to attack with the power of God the oppressors and the wickedness in the high places,* may be tithing mint and anise and cummin, but *leaving undone the weightier matters of the law,* among which Jesus Christ Himself placed *judgment* prime? (Mat. 23: 23). Is it probable that the church to-day can be charged with that form of selfish dereliction of solemn duty against which the inspired thunders of the son of Amos were hurled in his generation? "Bring no more vain oblations; incense is an abomination to me; new moon and Sabbath, the *calling of assemblies;* it is iniquity, even the *solemn meeting;* for when ye spread forth your hands, I will hide mine eyes from you; yea, when he *make many prayers* I will not hear; cease to do evil; learn to do well; seek judgment; relieve the oppressed" (or, as it is better translated, "set right the oppressor"), "judge the fatherless, plead for the widow." It is sad indeed that scientific and impartial observers are compelled to say that "the working classes have, as a rule, practically abandoned the churches and left them to be the resorts of the prosperous."

Rev. W. D. P. Bliss, the foremost Christian Socialist writer in the Protestant Episcopal Church of America, has sent an excellent article for our special edition on "The Creed of a Socialist." This, with all the other good things for one cent a copy in bundles of ten or more. Order now, so we will know how many to print.

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Where Daisy Sleeps

BY EUGENE V. DEBS.

To Mother, sweetest to us of all the earth. We called her "Daisy."

The grass grows green
Where Daisy sleeps;
The Mulberry tree its vigil keeps
Where Daisy sleeps.

The wind blows soft
Where Daisy sleeps;
The modest, blue-eyed violet peeps
Where Daisy sleeps.

The birds sing sweet
Where Daisy sleeps;
The mournful willow bends and weeps
Where Daisy sleeps.

The sun shines bright
Where Daisy sleeps;
Each changing season sows and reaps
Where Daisy sleeps.

The flowers bloom fair
Where Daisy sleeps;
The evening shadow softly creeps
Where Daisy sleeps.

Our hearts beat true
Where Daisy sleeps;
And Love its watch forever keeps
Where Daisy sleeps.

Among the Mountains of Maryland

(Editorial Itinerary.)

It was a disappointed and rebellious man who bade goodby to a weeping wife and bairns to take the trail again for a three-months' lecture trip, although the way leads to many dear friends where I enjoy return dates and into the sunny Land of Flowers; for, owing to the extra work attending the admission of this paper to the mails at Chicago, my first vacation in five years, looked forward to with such joyful anticipation of rest and home-love, got lost in a rush of work which wearied brain and body till eleven or twelve o'clock each night, and left us nothing to do but go to sleep and rest for more work next day But the path of duty leads on and rest and love must wait.

At Warren, Ohio, the kind faces of Comrades St. John, father and son, who preside over the destinies of the Business College there, Comrade Bruder, Comrades Smith, brother and sister, and many others, beamed gladly upon me as I came again; and they say our three meetings were better than last time and that I must come again for a longer stay.

Here I had the pleasure of visiting the ministers of four churches, three of whom manifested much interest in Socialism. Rev. Reinhold, of the Presbyterian Church, invited me to address his Bible Class of thirty men, giving me the entire time. And we had a very interesting discussion which will doubtless bear fruit. Doubtless the comrades here will make stronger efforts to win Christian men to our movement, for they are already largely prepared by their high ideals.

When I reached the home of our dear old Comrade White, at Urichsville, a little earlier than was expected, he arose with joyful face and cried, "Praise the Lord!" Then his loving arms closed about me like a father's and he gave me a hearty kiss that warms my heart yet. Mother White is as kind a soul as lives and has adopted me too. It was like getting home again, and I hated to leave on the long road.

Here the comrades keep up a steady agitation with lectures, conversations and literature. Comrade Whitcomb introduced me with so able a speech that I wondered if they needed me at all. But I'm going back again to those warm hearts, if God wills.

It was a long jump to Parkersburg, W. Va., but, as that was a return date also, I was especially glad to go. The first meeting was in the U. B. Church, the second in the Court house The comrades there are active and successful. Fred H. Merrick continues to expose graft by wholesale, fearlessly, and carries on a marvelous educational work through his paper, the Social Rebel, and his speeches. He ran one hundred per cent ahead of his ticket as a legislative candidate at the last election.

Comrades Mr. and Mrs. Pennybacker, in whose pleasant home I was entertained, are actively pushing the educational work by means of literature and meetings. Mrs. P. is developing promising lecture-gifts of her own, while aiding so loyally the general work.

Attorney Huston, a loyal comrade, placed me under great obligations by keeping me company through most of a long night of waiting for the train.

Due at 1:15 a. m., the train was reported two hours late; as it was the only train by which I could reach Vale Summit for the next night, I had to wait, though I was greatly exhausted by the day's writing and the lecture. At three a. m. they reported it would be there by four. At four, the time was to be four-thirty; then five o'clock; then five-fifty; then six; then six-fifty; then seven-thirty. It arrived at eight, having kept passengers and trainmen waiting from hour to hour all night. The delay was caused by a wreck ten miles away, and the managers knew they could not get the track clear before seven or eight o'clock, but, lest they might lose one fare, they kept us all up throughout the long, tiresome night. Great is American capitalism.

Arriving at Peidmont seven hours late, without dinner (and no breakfast), I was compelled to hustle for a trolley and ride fifteen miles over the hills to Huckleberry Lane, where Comrade Culp was to meet me. Not having access to a telephone or the telegraph there, he had waited four hours and gave me up. I got off the car on the mountain side two miles from my destination, with four heavy pieces of baggage and not a house, man, horse or mule in sight—though I felt somewhat mulish myself. (Huckleberry Lane is not a very populous station.)

Throwing my valises over a fence into the brush, I started across the mountains on the unbroken snow, not knowing surely the right direction to Vale Summit, which, on my former visit, I had approached from the other side. But I got there all right, peradventure I was tired, hungry and sleepy. All of which ailments were wisely doctored by good Sister Leake, who gave me a palatable supper and sent me to bed, while Prof. Culp went after the baggage.

In spite of a bad storm that night, we had a good meeting, and also the next night. Prof. Culp, principal of the schools, has stood so bravely and wisely for Socialism that he is not only able to rally the larger part of the inhabitants of Vale Summit to the meetings, but carried his election district last fall by a good majority as a candidate for Congress—the only election district in old Maryland that ever went Socialist.

The small boys of Vale Summit will be heard from in the future, for a score of them attended the meetings, both on this visit and last, and listened like veterans. They will learn the spirit and way of freedom in this manner.

At Hagerstown, another return engagement, Comrades Young, Miller, Weller, Jones and others gave me the glad hand of welcome and did what they could to make my stay pleasant. This was their first attempt at hall meetings, and they deserve credit for the good work which made the meetings successful. They will do better next time, and they say I must come again soon.

While here I visited several ministers at their homes, and two called upon me at the hotel. They are greatly interested and kindly disposed toward our movement, promising to study it thoroughly. And when they do, as the others have, they will realize that Socialism is the only hope of religion, liberty, righteousness and progress.

Yes, I am still homesick, and the way is long, but the war-horse warms in the battle and goes eagerly forward.—E. E. C.

Two Murder Trials

The daily papers of the country are full of the scandalous details of the murder of one rich libertine by another in New York, while they completely ignore the vastly important and far-reaching tragedy going on in Idaho.

Three men prominent as leaders of one of the greatest labor unions of the country are accused of a conspiracy to kill an ex-Governor, who was murdered by a bomb at his own gate. The Governors of Idaho and Colorado are both involved in this case under charge of kidnaping. The union men and Socialists have held monster protest meetings in every city of the country. And the Supreme Court of the nation has rendered a decision that must take its place in history along with the Dred Scott decision.

Surely the prominence of the parties involved, the sensational character of the charges and counter charges, the division of the Supreme Court and the vastness of the interests involved between labor and capital and our rights as citizens under the constitution, would justify the newspapers of the country to give this matter large attention. Yet scarcely a line appears in any of them about this matter. The decision of the Supreme Court is generally ignored. The murder of a Governor, the kidnaping of the head officials of many thousands of men, the struggle between the Western Federation of Miners and Standard Oil are of no consequence to newspapers. They are too busy with the unsavory story of Evelyn Nesbit's betrayal and the murder of her erstwhile paramour!

And this "strange" silence on the part of the newspapers is not through ignorance. They have wires in Idaho and Colorado. And the friends of justice have sent full accounts to all of them, which they will not publish.

There is only one conclusion possible. THE NEWSPAPERS OF AMERICA ARE OWNED AND CONTROLLED BY CAPITALISTIC TRAITORS WHO HAVE ENTERED INTO A CONSPIRACY TO KEEP THE PEOPLE FROM THE KNOWLEDGE OF THE ALARMING LAWLESSNESS AND TYRANNY OF THE MONEY KINGS. They have betrayed their readers for gold.

Therefore those who love justice and liberty must support the Socialist press more loyally and generously than ever. It is the one hope of the country in these darkening times.—E. E. C.

A most interesting account of Socialism in the Church of England Congress of 1906 will be given in our Episcopal edition. Do not delay your order for a bundle. The postoffice limits our printing close to the number of orders received. Order now. Only one cent per copy.

Shea's Jury Disagree

The famous Shea trial is closed, but the case is not closed. After many months of wrangling, and after spending nearly $40,000 of the people's money the capitalists still failed to win their point.

Twelve men heard the arguments of both sides. The evidence introduced was not sufficient to convince these twelve men beyond a reasonable doubt that this labor leader and champion of the workingmen's rights was guilty of the crime charged against him.

The capitalists' papers have been pronouncing the verdict for some time. Some church organs have taken the reports of the secular press and sided in with the unjailed criminals against labor. They have done this unwittingly and we believe they are willing to correct their statements when facts are shown them.

It behooves the religious press to stick to the truth, and not accept a money controlled version of labor troubles as authority. Our Christian brethren cannot afford to stand with the oppressors of the poor, and the laboring masses and give wings to reports so highly colored with falsehood as was the case with those concerning the Teamsters' Strike.

We must remember that on the one side in this struggle, both in the strike and later in the trial, the corporations were present to crush the cause of the labor unions. Millions of dollars were at the command of the criminal corporations to accomplish their purpose.

On the side of labor was only a poor and defenseless group of men who demanded their rights. What tremendous odds they faced.

And yet in this unequal warfare the weak side still stands unharmed. Shea is not guilty. That is the most significant thing in the whole performance.

Shea may still be found guilty—it will depend upon the jury, not upon the evidence. The evidence is all in. If the corporations can place a jury to whom this evidence will appear sufficient for conviction, Shea will be found guilty. Can money do that?

Unwise Socialists and Others

One of our comrades is greatly in trouble over the actions of some of the regular party members who think they have a corner on science. This is what he says:

"I am in hopes that you will be able to organize a Center here (Denver) soon. I am going to join the local here, but we cannot work in harmony with some of the comrades, and I will tell you why. Some of them think that if Socialism is science then it is against all religion. They don't know enough to know that Socialism is the science of economics and not of religion. Our brethren must show them that they do not know the A B C of Socialism yet."

This is one of quite a number of letters that reach us containing a similar statement.

Of course the thing for our Christian comrades to do is to show in all meekness, definitely and intelligently, that Socialism is a distinct thing, and religion is a distinct thing. That Socialism is primarily a bread and butter question, and that religion is a matter of the heart.

Individuals are at liberty to oppose religion or morality or decency of every description, but they have no right to do this in the name of Socialism. As Socialists they are to deal with only such problems as come within the logical confines of the Socialist philosophy.

Christians and religious people are much to blame for having taken an unwarranted stand against Socialism. The only reason for their doing this is their lack of knowledge of what Socialism is.

Materialistic Socialists have sometimes taken a radical and foolish stand against religion and the church. They also do a wrong which they would not commit if it were not that they are ignorant regarding the real essence of religion.

The time is here when Socialists should get together on Socialism and important questions relating thereto. Whenever we hear a man opposing religion just because he is a Socialist, we at once plunk him down as an ignoramus who doesn't know what he is talking about. Whenever a Christian opposes Socialism because he is a Christian, we plunk him right down side by side with the ignorant Socialist. Neither deserves any attention except if he can be taught a little common sense.

Most of our religious Socialists have attended to their own affairs and not attacked the non-religious comrades. It is now up to the materialistic comrades to show as much tolerance as is accorded them by the religious members of our movement. Otherwise let no further charge be made that the church and religious people are bigoted and intolerant.

In the meantime it should not be forgotten that religion—real, true, honest religion—is the greatest friend Socialism ever had or will have, and that Socialism—real, true, honest Socialism—is the mightiest ally that religion ever had or will have.

What we want now is Socialism so that we can get bread and butter and clothing and a little time to think and study; so that we can have righteousness and be religious if we want to and not be forced to be hypocrites; so that we may have a chance to develop the best within us and evolve into reasonable, tolerant, loving, kind and fraternal beings; so that the desire of the heart of Jesus may be fulfilled: "that they may have life and have it more abundantly."

That's what Socialism means. If my life is more abundant and richer by my religious experiences; if my life is more enjoyable because I love my mother, my child and my wife; if my life is more complete by reason of my knowledge of science, literature, and art—who has the right to take any of these away from me. Socialism does not, and no Socialist should slander Socialism by trying to do it.—B.

If Socialism Did It

If Socialism did some of the things that capitalism is doing, wouldn't the champions of the present system scream?

For instance:

If Socialism kept and defended the gambling hells which bear the gilded names of Board of Trade and Stock Exchange, what would the preachers of the nation and Teddy Roosevelt say? Just suppose for a minute that the ruin and suicide of a millionaire or his son, caused by dealing in (in)securities and speculating in fictitious values, could be laid up against Socialism, what would be the result? If Socialism advocated and upheld institutions like the Chicago Board of Trade or the New York Stock Exchange, it would be heralded over the country through the pulpit and the press, as the anarchist of finance and the wrecker of national integrity.

If Socialism kept and sanctioned men like Chauncey Depew and Tom Platt, and put them into the sacred chambers of our national lawmakers, what would the honest people of the land say?

If Socialism kept and approved of a man like Smoot, whose marital record and polygamous tendencies and teachings make him a big question mark in the eyes of all decent people, wouldn't there be some exclamations?

If Socialism kept and fostered the innumerable houses of prostitution, where thousands of virtuous and pure girls have been driven by poverty and want through the capitalistic system, wouldn't there be cause for alarm?

If Socialism kept and legalized two hundred and fifty thousand poison-filled liquor saloons, wherein crime and death run riot, wouldn't some one throw up his hands?

If Socialism kept and allowed to be sold embalmed meat and adulterated food, causing the untimely death of multitudes of men, women and children every year, wouldn't there be a little cursing?

If Socialism dodged taxes to the extent of several million dollars and squeezed the lifeblood out of ten thousand girls and young women to heap a hundred million dollars upon a child yet in the crib, would it be allowed to follow Marshall Field to heaven?

If Socialism made laboring people earn a fortune for some silly flirt who would fly into the arms of some rotten duke and go with him to a foreign country, where he would spend her fortune in riotous living and leave her in disgrace and shame upon our hands again, wouldn't some mother in Israel grab the spanking slipper?

If Socialism compelled a third of the able-bodied working people to heap up mountains of wealth for idle, lazy, corrupt and dishonest capitalists who wallow in luxury and dissipation while the producers of the nation's abundance languish with their wives and children in haunts of distress, in the grip of cold and hunger, wouldn't Socialists be consigned to the eternal pit?

If Socialism robbed the schools of their just support and stole the children's right to a reasonable education by giving away to thieving corporations the property set aside for training of the young, wouldn't the meetin' house almost come down?

If Socialism bred cats and dogs upon which society women spend thousands of dollars giving these pets palaces to live in and an abundance of wholesome food to eat, while little human beings are shut up in dens of squalor, fed upon meager quantities of filthy, putrefying rubbish that would kill a horse, wouldn't there be a little gossip?

If Socialism caused the divorce courts to work overtime and spent the people's money to settle alimony cases and divide the children between fathers and mothers who have begotten their offspring in a marriage that was arranged for by a rich aunt under the threat of disinheritance, wouldn't some genius announce to the world that it would destroy the family?

If Socialism built its colleges and universities with blood money pressed out of laborers and sweatshop women burning midnight oil to eke out a miserable existence for themselves and crying children, stricken with disease that creeps in the dirty hovels of want, wouldn't some learned professor express his opinion?

The capitalist system is guilty of all those crimes and ten thousand other and worse—unmentionable— and yet no one has so much as lifted his finger against it—no, not one, except the Socialists who like prophets cry aloud to all intelligent and righteous people to turn to the way of truth.—B.

Comrades Among the Clergy

How far the leaven of Socialism has worked is hard to tell. Even in Chicago many of the leading clergymen are party Socialists and are preaching economic justice as well as spiritual truth to their congregations.

One comrade who is making a missionary round of visitation in behalf of the cause, has already found three ministers of the Episcopal Church in Chicago, actively engaged in parish work, who are members of the Socialist party, but who did not know of us or of THE CHRISTIAN SOCIALIST, or of the Christian Socialist Fellowship and the work of the Center.

We shall hope to become known to all the ministers of the city and the nation, and bring to them whatever aid we can in their effort to establish the kingdom of right and truth upon the earth. The heart of the ministry is right. The intelligence of the ministry makes it easy for the Socialist doctrine to be understood and accepted.

And so we are all working together in the twice-blessed mission of showing to the occasional anti-religious Socialist the Christ of Socialism and to the Christian the Socialism of Christ.

The Soul of Man Under Socialism

On the above subject Oscar Wilde has written a small book which, though a little in advance of the ordinary propaganda literature in sweep of thought, should prove exceedingly popular among students and thinkers. Its literary style is artistic and delightful. Its subject matter fascinating. There is no plot and no logic, simply a beautiful picture.

On the whole the book is a plea for Individualism. The author holds that there is not, nor can there be, such a thing as Individualism under the competitive, cut-throat system of economics. Individualism is now being destroyed by the commercial valuation put upon everything, from a pair of baby shoes to a real piece of art. The artist cannot paint what he desires—he must paint that which will sell upon the market. Under Socialism man will be free to express himself without fear of starvation and want. Joy is the goal of Individualism and harmony with self and environment is happiness.

Truly Comrade Wilde has produced a great little volume, which we believe will enrich the soul of every man who reads it. (Herman Schwarz, Publisher, 1400 South Seventh street, St. Louis, Mo. Price, 50 cents.)—B.

Items From Everywhere

Edited by George H. Strebell.

Upton Sinclair is writing a book on Socialism. I asked him in what way his presentation could be different from and more acceptable than that of Hillquist or Spargo or Mills or the many that had preceded these in their presentation of the subject. He said that he thought he "was able to treat it in a more popular way, using language more within the understanding of the common people; and then I know American history thoroughly." Without calling this statement in question at all and understanding in some slight degree the necessity of utterance to a writer in order that expression may not be clogged for other and perhaps more fruitful work, I wish nevertheless to call attention to the vast field awaiting our Socialist writers in the field of fiction, for which Upton Sinclair and Jack London are peculiarly fitted, fiction that will give true conceptions of Socialism. If these authors must adventure their popularity thus it were better to have it over and done with. But it would seem better for the cause of Socialism if there were a dozen successful modern Socialist novels that the comrades could push into a large sale. No author ever had such a chance before. Thirty thousand active, energetic comrades, the cream of the intellectual life of our land, stand ready to push the sale of a good Socialist story to a circulation of millions. Only the theme must be fresh, the combination natural and the environment American. Nothing else will fill the bill.

* * *

The town of Monroe, La., is at the head of the procession for municipal ownership of street railways, and of many other activities as well, and has proven successful in this city of 5,000 residents. The cooperative idea in municipal affairs prevails to an almost utopian degree. Light, power, transportation, education; medical attention, sewerage, household supplies, and even amusement are furnished by the municipality. The citizens of Monroe enter a theater directed by the Mayor and his assistants; witness a ball game in a park owned by the city; ride on trolley cars whose crews are paid by the people; take electric light and power from plants wrested from a private monopoly; cross the Ouachita River on a municipal bridge without paying toll; purchase household supplies in a city market house; are taken to a municipal hospital when they get hurt, and when they die are given final attention by a municipal undertaker. All this has been accomplished since the election of Mayor A. A. Forsythe six years ago. He has succeeded himself year after year, standing for municipal ownership to the limit, having behind him a City Council which believes in the theory as devoutly as himself. The municipal electric railway was built without the necessity of a bond issue. The people had already paid out the tax levied to establish sewerage, water, light and power systems, a market house, a city hall, a free traffic bridge, free wharves and warehouse, and the City Council took the liberty of using $100,000 of the reserve fund for the purpose of building and equipping a street railway. The line, covering nine miles of streets, was thrown open July 11, and proved a money-maker from the start. The city officials are looking forward to a profit of 10 per cent at the end of the fiscal year. The street railway system has recently been extended eight miles to a suburban park owned and operated by the city for the especial benefit of those in moderate circumstances. The park embraces 125 acres, skirting a lake where free bathing and boating are afforded the masses at the expense of the municipality.—Chicago Socialist.

* * *

Toronto, the most ultra-conservative city in Canada, with a population of 300,000 people, the stronghold of British Toryism, the Loyalist city of the empire, has given to the Socialist candidate for Mayor, Lindale, a vote of over 8,000. This is the largest vote ever given a Socialist in British North America, and it is having a tremendous effect on Canadian unionists.

* * *

Several Labor candidates defeated the Conservatives for the Ontario Legislature. Labor can do things when it really decides that the ballot is worth while as a labor weapon.

* * *

The province of Manitoba, Canada, by an overwhelming vote has declared for government ownership of long distance telephone lines and municipal ownership of local exchanges. In some places the vote was as high as 50 to 1 in favor of the plan. The government will at once construct 1,000 miles of telephone line. Thus is "incentive" destroyed once more.

* * *

In Chicopee, Mass., the Socialists elected a city Councilman. Vote for Mayor was: Republican, 1,281; Socialist, 1,040; Democrat, 212. In Haverhill an Assessor was elected.

* * *

The city of St. Louis for years bought its electric light to light its public buildings from a private franchise corporation, the Union Light and Power Company, and paid them 17 cents per kilowat. The agitation for a municipal plant came up and the private company reduced its charge to 13 cents, then to 10 cents and finaly to 5 cents, when it got thoroughly scared by the almost certainty of a municipal plant. The city, however, persisted and put in its plant, which now lights the city hall, the city dispensary, the four courts and the court house, and the total cost to the city now is 9-10 of a cent per kilowatt.—St. Louis "Labor."

* * *

It has been said by men of an observing eye that the average European laborer will work before he will steal—that he will submit to the arbitrary exactions of an industrial boss before rising up in rebellion; but that the average native born American workingman will endure slavery to a certain point, when he will shake it off and either become a boss himself, or turn criminal. This statement, concerning the situation this side of the Atlantic, can be easily verified by examining the jail and penitentiary records. These records show that the overwhelming majority of the persons imprisoned, bear American or English names; the number of foreign names recorded is ridiculously small by comparison.

* * *

The Jewish Socialists of Chicago are going to start a daily newspaper. The Jewish Socialists of New York have two dailies and it is proposed by the Chicago people to form business connections with one of them, the Forward.

* * *

Now it is the employers' liability law which has been declared unconstitutional. Years of lobbying and thousands of dollars for agitation spent by the American Federation of Labor have been shown to have been criminally wasted. How long before workers will recognize that they must control government, courts and all before labor legislation will be more than a farce?

* * *

The issue between Socialism and Individualism is, I believe, the leading issue of this age-weary modern world. The men to come will envy us, as sharers in a battle greater than the anti-slavery struggle, greater than any phase in the eternal battle of the race for liberty since the convulsion of the Protestant Reformation set men free in the sphere of Religion, as Socialism promises to set him free in the sphere of economics.—Professor Vida Scudder (Wellesley College).

* * *

I am constantly hearing from people who wish to read "A Christian View of Socialism" or to extend its circulation. It can be procured at the office of this paper, price 5 cents, with reductions for quantities. Most of the inquiries come from ministers. You will be glad to hear this. It is important that the men engaged in the ministry should at least understand the Socialist philosophy, so that misleading statements will not emanate from them. More than that we cannot perhaps ask from them as a whole. And we do not ask this so much for the sake of the Socialist movement. We Christians who are Socialists and acquainted with the whole range of Socialist literature and who see in it nothing that destroys our fgaith in a revealed religion and in a future existence, have a right to claim that the church shall not range itself on the side of the exploiting class in the present struggle for industrial freedom, as it did in the chattel slavery crisis. We Christians who are Socialists, at present a minority in the church, but the potential majority of the days to come, are, and purpose remaining, in the Church of Jesus Christ, and do not propose to see her fair fame besmirched, her professions discounted by an alliance with industrial despotism without our registered protest. We welcome, therefore, the interest clergymen here shown in this pamphlet, and recommend further examination of Socialist literature.

* * *

A local of the Socialist party has been organized at Kansas City, Mo. It was organized by a colored barber and the local is entirely composed of colored men. They are all determined to study and be prepared to meet any old party adherents in debate or personal discussion.

* * *

The Belgian Socialist daily press—four papers—has a daily sale of about 120,000, which, as Vandervelde points out, is not bad for a land of 6,000,000 inhabitants, where about 20 per cent can neither read nor write.

* * *

Socialism was recently debated at Cambridge University, England, and much to the surprise even of the Socialists, they received 70 out of 170 votes that were cast to decide the debate.—Cleveland Citizen.

* * *

The total votes cast in Great Britain at the recent municipal elections in certain cities and towns was as follows: Liberal, 190,000; Conservative, 245,000; Labor and Socialist, 296,000.

* * *

A London daily's correspondent in Australia informs his paper that in the coming general elections for Parliament a straight fight between Socialists and anti-Socialists will be made in twenty-two out of twenty-seven districts of New South Wales. The old parties have merged and many of their voters have gone over to the Labor party, which is espousing Socialism.

* * *

The Socialists of Italy held their annual convention recently. It was shown that there are 34,000 dues-paying members of the party, and the party polls 300,000 votes in the nation, or about 20 per cent of the total. All the trade unions of Italy work in sympathy with the Socialist party. In fact, while separate organizations are necessarily maintained the two movements are really the same—the Socialists are the trade unionists and the trade unionists are the Socialists. There are professionals, of course, who are not eligible.

Comrades of the Cross

"Make the Christian Socialist a weekly. I will pay a dollar and two for it. It is far ahead of any religious paper I have found yet," is the way Comrade Hill of Missouri drops in upon us with an order.

* * *

Comrade G. H. Poor of Milwaukee has the following inspiring words to say: "I am so glad to get my little paper again. It is still better than ever. How I wish I was able to send you a good big order, but on account of a broken arm and sickness I do not have much money to spare. I will try to get some subs. We are talking about trying to establish a Christian Socialist Center here soon. Could we get Comrade Bentall to give us an address? I think there will be a fine opportunity here before long. Would be glad if you could make a weekly out of the paper, and I am willing to pay the dollar per year."

* * *

Comrade McLaughlin of Illinois cheers us by saying: "I have been reading the Christian Socialist since I received the Presbyterian edition which was sent to me from California by a friend. It is full of good things, which I not only read myself, but I read the papers to my fellow workmen during the noon hour." Then he encloses money order for subscriptions to his comrades and for a big Episcopalian edition bundle.

* * *

A delayed Christmas present of thirteen subscriptions came from P. R. Brown of B. C., Canada. Several similar gifts have been coming in during the last week or two.

* * *

Comrade Reed of Ohio sends us a club and encloses a substantial money order for the same. This is becoming a habit with Dr. Reed, from which we hope he will never break himself.

* * *

Comrade Gudenrath of Tennessee sends in a club that would stagger a capitalist publishing house, but which is very soothing and comforting when it lights in the camp of Socialist workers. This is evidence of the grip that the movement has gotten upon every conscientious thinker in this country.

* * *

"We had the great privilege of hearing Comrade Carr a week ago in three lectures, such as cannot fail of great results, though these may be slow in appearing. A great many good wishes follow him on his way South." Comrade Lauren P. Smith of Ohio expresses the common opinion concerning Comrade Carr's glorious work.

* * *

"I have read the two copies of the paper you sent me and find that your conception of the teaching of Jesus is just the same as mine has been for the past few years. My prayer is that my heavenly Father may bless you abundantly to get the pastors of the churches to teach and preach the truth. Please send me ten copies for one year beginning with the January number, also a bundle of one hundred copies of the Protestant Episcopal special. Enclosed you will find money order in payment for same." This is the way F. E. Cobb of Massachusetts puts his shoulder to the wheel and pushes.

* * *

Comrade Speas of North Carolina sends us a club and expresses his delight in having the privilege of doing something for this great cause.

* * *

Comrade Wanberg of Iowa drops in on us with substantial encouragement and then adds: "I appreciate your paper very much. Something I have been looking for for some time. Christianity in politics with me is as salt on meat." Meat in hot weather and politics in hot campaigns need preservatives.

* * *

Comrade Candee of Ohio is a sweet spirited minister of the gospel who has worn himself out under the banner of the Cross in the service of his fellow men, and now, at the age of seventy-five, he is still doing all he can to further the gospel of the Master. Having sent in several subs., he writes in his kindly way: "I am over seventy-five years old and am just now going through the old anti-slavery—no, the old abolition experiences—the second time. We are just emerging out of the long-haired man and the short-haired woman. The early abolition movement was first largely promoted by that class of people whose humanity was mixed with a large proportion of hatred of the church and of Christianity. But it was God's scourge to lash the church out of its lethargy. Soon the most devout Christians turned their eyes toward the awful spectacle and discovered their relation to the crime of American slavery. Because the great church as a body would not withdraw its fellowship from those who held slaves, many of these withdrew from the fellowship of the great church organizations and organized as the Wesleyan Methodist, the Free Presbyterian. Many independent Congregational churches were also organized. The American Missionary Association was organized by the congregational people as a protest against their Home Missionary Society and the Foreign Board because of their complicity with slavery, and to give a full gospel to those who would hear. I myself received a commission from that organization to preach that gospel in the mountains of Kentucky for three or four years before the war. Now no body of people would pretend to call themselves a Christian church who did not oppose chattel slavery. It will not be long until many, if not all, the churches will see and protest against the wrong of wage slavery which, in many respects in its outworking, is vastly more degrading and unjust than American chattel slavery ever was."

* * *

"I have written to and have the consent of the librarian of the Indiana University at Bloomington to pay for one sub. to the Christian Socialist, to be sent to the Indiana University Library. The librarian has agreed to place the Christian Socialist on a table in the library, where all connected with the Indiana University may read it when and as much as they like. I think it would be well to place the Christian Socialist in all university libraries if we could fall on some plan to do it, and I have done this as a starter. You will find enclosed money order to the amount of 50 cents to pay for this sub. B. B. Hawkins." This is a splendid suggestion, and we hope every university in the country may have a friend who will supply it with the Christian Socialist. Let us hear from you in regard to this.

* * *

Comrade Moore of Oklahoma sends in for a bundle and tucks this little significant suggestion into the envelope: "I wish to say that The Christian Socialist is too good a paper to come so seldom. I have got another half dollar to make it a weekly. A monthly or semi-monthly is too slow. I am not a member of any church and haven't heard a sermon inside a church in twenty years, but would like to hear one of the members of the Christian Socialist Fellowship. Just as long as the capitalists dominate the churches, just so long the poorer classes will stay out. One or the other has got to go. The capitalists teach the poor through the church that they will be blessed if they take skim milk here on earth and look for cream beyond the clouds. Christ never taught such stuff; He drove them out of His temple. Yes, I would like to hear a preacher discuss the economic ideas of the New Testament."

* * *

"I will agree to do all I can to obtain subscribers in this, an unfavorable field, for Socialist work, for possibly the word 'Christian' may attract persons who simply shy off at the word 'Socialist,'" writes Comrade Gates of Missouri. Just "show" those Missourians and they will come right in line.

* * *

"You ask those who would be willing to pay $1.00 a year for a weekly Christian Socialist to write you. I'd rather you'd make it a daily at $5.00 a year. Christian Socialism is the only thing worth while." Comrade Stanton, the famous Socialist lecturer of Oklahoma, uses this kind of oratory to inspire us. We can't make it a daily yet, Comrade. We want the Chicago Daily to get onto its feet first.

* * *

"I consider your paper one of the most valuable acquisitions to our movement. While other papers are needed and doing a grand good work, each in its particular sphere, we have unquestionably needed an organ that could reach the church people and bring them to realize the fact that there is an ideal to be worked for as well as prayed for." This comes from Comrade Bray of Colorado. It is only one of the great number of similar messages that reach us.

* * *

"Sent for ten copies Jan. 1, Vol IV., No. 1, and got them, and am pleased. Send ten more copies if you have them. I am going to see that the ministers and church people in this vicinity get the Christian Socialist. I am a free thinker, but I like the Christian Socialist doctrine. It radiates humanity. Thought is the great architect. Thought designs, then builds. The thought expressed in the Christian Socialist shows a development of the highest grade. Pure thoughts build noble lives. The universe is our school room. Nature is the wise teacher. History with its constant progressiveness shows design intelligence and purpose unchangeable. I cannot say "God speed your message," but I will do it myself. I will not allow anyone to get the drop on that job in this place. Good night, comrades; will soon order fifty copies of the next issue." Thus writes L. Bernice Sawyer of Michigan. You are surely a Comrade of the Cross and we are happy to have you with us. Would that all Christian people were as reasonable and good-hearted as you.

* * *

"Do give us The Christian Socialist Weekly if possible. I enjoy the paper so much," says Comrade Mrs. Quants of North Carolina, as she sends money for a big bundle order.

* * *

"What do I think of the idea of issuing the paper weekly? I think it would be a mistake. We all have so much reading matter that we can hardly wade through it now. Would it not take too much of your time and take the editors from the road, or confine them to office work when we need them on the platform as well as paper? We appreciate the paper and realize that it fills a place that cannot be supplied by any other, but do not give us too much of a good thing. F. L. Allen, Ohio." That's a suggestion worth thinking about.

Two characteristic passages from Rev. Dr. Algernon S. Crapsey's noted book, "Religion and Politics," will be given in our Episcopal edition.

The Christian Socialist Fellowship

Rev. Lucian V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

ERNEST CROSBY.

(1903.)

Great-hearted minstrel, let me take thy hand,
And call thee comrade for the noble lines,
Pleading their cause who in dark midnight mines
And smoking factories of every land
Still tremble at a master's stern command—
The slaves of Capital, whose whip is keen
To lash o'erburdened Labor, causing scene
On scene of bloodshed. Founded on the sand
The structure of our *Mammon* State must fall;
And thou, O sleepless watchman on the wall,
Hast sounded such a thrilling trumpet blast
That all the Israel of Toil at last
From Babylon returned shall build anew
Fair Freedom's temple and Love's altar true!

L. V. R.

* * *

The sad death of our comrade, Ernest Crosby, which occurred at Baltimore Jan. 4, removes from our midst the greatest living poet of Labor, Edwin Markham alone excepted. Crosby was yet so young and strong, so sane and true, so tender and loyal, that a tear of grief moistens the eye despite his own noble sentiment that when one lives for God and Humanity death is a minor matter. We still have the comrade songs of Brenholtz and Markham. The following good letter from Edwin Markham is really to all our Fellowship comrades:

Westerleigh Park, West New Brighton, N. Y.,
Jan. 10, 1907.

Dear Mr. Rule—Your letter reached me last year just as I was taking flight for the mountains. It slipped out of sight in the hurry of departure. I was too busy to leave the State last year, even to join your Christian Socialist circle. Still I was glad to get your brotherly letter, so touched with courageous hope. I scarcely need to say that I wish you Godspeed in all your endeavors for human welfare.

Faithfully yours, EDWIN MARKHAM.

* * *

There has been nothing more gratifying than the occasional word of recognition and encouragement from our dear comrades Debs. The Fellowship Circle was touched at news of their bereavement the last few months in the loss of their mother and father. Acknowledging my admiration of the beautiful and touching lines of Comrade 'Gene to his mother, published elsewhere in this issue, Comrade Theodore Debs writes, Jan. 10:

"In the name of all our family I beg to thank you for your words of condolence in our bereavement. The father and mother who have left us were the most devoted and self-sacrificing of parents, and they were also our most faithful companions and our most loyal comrades; and you can well imagine that the severing of such ties brings pain far beyond words to describe. But the love and sympathy so freely offered by our comrades has been of great comfort in our sorrow, and we can never forget with what tenderness and fidelity they shared our affliction. We can therefore approve with all our hearts what is said by you touching the divinity of human love. We do not think of our parents as dead in the sense that they have ceased to be. They live and will live forever in the loving service they rendered and in the deeds of duty and righteousness they did while in the flesh.

"The very beautiful and touching compliment paid by you to the little tribute of 'Gene to Mother will please him greatly, and I am thanking you for him and for us all. Your loving comrade,

"THEODORE DEBS."

I can never forget a little interview with Comrade 'Gene at the time of his visit to Louisville in September, 1904. Comrade Robinson, now of St. Louis, and I met him at the train and went with him to the evening meeting. As we rode along he talked in his own thrilling way about how Capitalism forces man to struggle all the while for his stomach. Hence the soulless materialism of the time. With the coming of Socialism, said Comrade Debs, the soul of man will find its native freedom, and its undying development will be limited only by the walls of the universe. Hence Socialism is the true religion of this great age, identical with every teaching of the Nazarene.

* * *

We rejoice at the dates that are multiplying so in the East and South for Comrade Carr. He is doing a work that no other man is so adapted to, and the Church will love him in days to come for the message he brings it in this social crisis. I am reminded of what a leading minister of the Christian Church said when Comrade Strickland was named on the Committee of Social Betterment and Labor Reform a few months ago: "Here is a man, brothers, that coming time will prove worthy of all honor for the work he is now doing. Our church should own him and name him now, for he is her prophet respecting the great labor movement." So our comrade was named with two of the strongest Christian ministers in America. With Wilson on the West Coast, Carr in the East and South, and Strickland in the Middle West, and Cooke in New England, active, the Fellowship Revivals begin auspiciously with the New Year. The influence of these revivals is touching ministers everywhere. I have frequently made note of these men as available material in their vicinity for our propaganda. I wish every such minister would send me his name and address. Comrade Hollingsworth of Terre Haute, Ind., is now active once more and will assist Comrade Strickland during the winter at various points. The churches were never more concerned along social lines than now, and the social message, once delivered, makes it impossible for unawakened men to get a hearing afterward in that pulpit. Comrade Strickland's former church at Columbus, Ind., has secured a Kentuckian who is thoroughly alive to vital issues; and the new Presbyterian pastor there was called on the strength of a sermon in which he emphasized Socialism as the vital theme of the hour. Comrade Arnold of Columbus says the Presbyterian Church is awakening wonderfully. Our working class congregation at Grammer, Ind., near Columbus, is going to build a church to Labor. It will be Presbyterian, but the people, whom I have been serving for a year past, are coming into the social vision rapidly. Comrades Strickland and Goodman have preached there with me. Comrade Clinton W. Van Biaricum is one of the best workers in the religious field we have. He is treasurer of the new church erection at Grammer, Ind., and a Christian Socialist, active all the time. Let any who care to, send him an encouraging word. Comrade Rev. W. H. Ramsay of Louisville has become so deeply impressed with our social revival work that he has offered his services to Comrade Strickland for special meetings anywhere in Indiana. Let all Congregational comrades who might use him write, care of Church of the Messiah, Louisville, Ky. He is a powerful man in the pulpit and the strongest pastor in Louisville.

Comrade Bentall's Resignation

So many requests for the January 1st issue of the Christian Socialist, which contained Comrade Bentall's letter of resignation to the Anti-Saloon League, have reached this office that the edition is long ago exhausted.

Leading men in the movement have asked if it were not possible to have this clear statement of Socialist doctrine put into pamphlet form for more extensive distribution, and it was decided to have this done. This pamphlet is now ready, and is put out at so small a price that it ought to be circulated widely.

Single copies, 2 cents; ten copies, 15 cents; twenty-five copies, 30 cents; fifty copies, 50 cents; one hundred copies, 75 cents; five hundred copies, $3.00.

Order from the Christian Socialist, 5406 Drexel avenue, Chicago.

Protestant Episcopal Special

Six fine articles, several beautiful poems, many short notes of interest and the most inspiring news of the Socialist movement will be in our special Episcopal number. We have been delayed by moving and re-entering the mails. But we are now about ready, and we want the largest possible number of orders in advance. It is worth ten cents a copy, but you may have TEN copies for ten cents to one address. Do not wait. We must know how many to print.

A good likeness of the noted Christian Socialist, Bishop Huntington, of the Protestant Episcopal Church, will grace the first page of our next special edition. Also interesting extracts from his Socialist utterances, and some striking sayings of the famous Episcopal writer, Rev. Charles Kingsley.

Our subscribers will please note by the credit on their papers that WE HAVE EXTENDED ALL SUBSCRIPTIONS TWO MONTHS to make up for the time lost in moving from Danville to Chicago.

Are You One?

Every friend of this paper could get us a new subscriber *to-day* with an hour's effort, or less. This would mean a gain of thousands of subscribers at once. Comrade, are you one?

"The Future is Ours!" This, Rufus W. Weeks will clearly show in his own beautiful and convincing style in the Episcopal edition. Have you ordered that big bundle? Only one cent a copy in bundles of ten or more.

Whereas it has long been known and declared that the poor have no right to the property of the rich, I want it known and declared that the rich have no right to the property of the poor.—John Ruskin.

Wake up, Comrade, and send us that Christmas gift of a good sized list of subscribers.